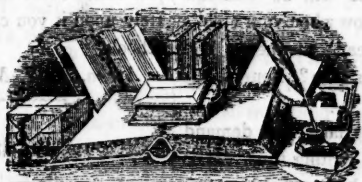


MONTHLY EDUCATOR



DEVOTED TO EDUCATION, ARTS AND SCIENCES, AND GENERAL LITERATURE.

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THE MONTHLY EDUCATOR

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For the Monthly Educator.

A Word to Parents.

ARE you a parent—a philanthropist; and would you drive yet farther back the shades of heathenish night; would you elevate the standard of morals throughout the world; and would you light up with meridian glow our own bright day-dawn of knowledge? You are to inform yourselves, and educate your children. This no one doubts; but how few are wholly awake to the interests of their children, and provide them with the entire necessary means of obtaining knowledge!

Your school-house, perhaps, speaks well to the passing traveller of your liberality. It may be a structure of which you may well be proud. Its high-reaching dome may tell at a distance, "Yonder is the school-house; there, American sons and daughters bow at the shrine of learning." You may have secured experienced and efficient teachers to conduct your schools. Through the generosity of the legislature you, too, may be enabled to boast of a well-stored

library of maps, charts, globes, and numerous regalia of the school-room; but are these *all* the requisites in order to give your children an education? I answer, nay. There are other things trivial, perhaps, in themselves, yet indispensable.

You wish to have your children instructed in those arts, principles, and sciences which will enable them to move with advantage in the sphere of active life. Do they commence school at the beginning of each term, and attend regularly every half day and hour as the term advances? Apelles, an ancient master painter, said: "Let no day pass without its labor;" and are your children kept in school on the same principle? I give it as my experience that a child who attends school only four days out of six, will learn only one half as much as the one who attends steadily, and will cost the teacher one third more trouble than the punctual scholar.

You wish your children educated in the principles of reading. Are they provided with a reading-book? You wish your children to improve in the art of writing. Do they need paper, pens, an ink-stand, and *ink* in it? You wish your children skilled in the science of numbers. Can they progress through the elements of arithmetic, demonstrate the geometry of Euclid, or soar in the sublime of mathematics without books, slate, or *pencil*? You need a uniformity of books, too, in your school. Do

you think of this when at the book-store? But you have once provided your children with all the books they may require. Is there any probability that new ones will be wanted? Are you as particular to know when your child's book is "the worse for wear," as when a nail comes loose in your horse's shoe? Your child's teacher answers *no*.

But in this free-thinking land, you demand why I spend my time in writing thus. It is because, as regards your child's *whole* interest in acquiring knowledge, you are negligent, and reproof may do no harm. Your actions proclaim that you look for perfection in a teacher; yet you magnify his faults and forget his merits. The teacher does what you conceive to be wrong; you charge intentional error, and your "charity suffereth not long, nor is kind." Your child is corrected, and Oh! how wrongfully, you exclaim, my child is abused—the teacher is partial. Your child complains of mis-usage; you permit him in spite to remain at home a day, a week—or redress his supposed grievances by branding the teacher with hard-sounding epithets. Let me exhort you to consider ere you fondly listen to complaints of your child, or give censure to his teacher:

"The difference may be as great between
The optics seeing as the objects seen."

Permit me further to say, and boldly, having in regard *not* selfishness to uphold myself as a teacher, but only the intellectual advancement of your children—while you suffer a teacher to remain in your school, sustain him in every trial, and support him in every difficulty.

You would lend interest to your scholars—will you visit them? Would you have your children go to the school-house with willing feet? Go there yourself; accompany your children up the rugged "hill of science," and strengthen their feeble knees when they are well-nigh giving way. Visit your schools, and your child will consider them of some worth; for proudly will he think, my father and mother are not afraid of the school-room. Is your teacher a social being? Your company, if you visit him, may be acceptable and give encouragement. Finally, would you have your teach-

er do his duty—do his utmost in your behalf? He may do well at all times—he may be no eye-servant; yet he, whoever he may be, will put forth extra exertions in your presence. Rely upon it you can do much by visiting your schools.

A PRACTICAL TEACHER.

Avoca, N. Y. May, 1848.

For the Monthly Educator Regularity of Nature.

WHEN we look abroad upon the face of nature, and behold the regular order in which every part of the material universe is arranged, we are led to admire the wisdom exhibited in the perfect adaptation of every material substance with which we are acquainted. And as far as we have been able to penetrate into the labyrinths of nature's works, we have found every part admirably adjusted to the prosperity of the human race.

Every thing seems properly adapted to the requirements of man. For him the sun sends forth his genial rays—for him the rain descends from heaven—for him the beautiful earth bears her abundance—and the wandering planets bring about the seasons in their order to crown his labors with success. In a perfect and systematic order has nature exhibited her works to man. And though he has never been able to solve the mysteries by which his own existence has been environed, yet he is endowed with capacities sufficient to ascertain that order and uniformity are the fundamental principles by which the happiness of all beings is promoted.

Since then, the vast materials by which man is to construct the fabric of his own aggrandizement have been presented to him by the lavish hand of nature, it is his alternate prerogative to ascertain how they can be most successfully blended and applied to the accomplishment of those purposes for which they were designed. For this achievement, a regular disposition and management of the several parts which constitute the whole, are deemed the essential and requisite means by which he can approximate toward the much desired object. This order appears to be in strict conformity

with the laws of self-existence, and we can certainly have no better criterion for marshaling and directing our actions, than a law which is perfect in itself; where every particle is adapted to its place, and answers the little design for which it was intended.

System and order constitute the foundation of art. When we behold a piece of mechanism that is grand or complicated in its structure, our curiosity is awakened to know the history of its invention; and by applying the successive laws of mechanics, we are able to trace causes to their effects, and thus by general laws comprehend the full theory on which the fabric is constructed. But in the investigation of the laws of created things, we have only the effect produced from which we draw our premises, while the causes are obscured by the immovable veil of mystery. And although we may deduce some general truths from the invariable effects; yet we can never withdraw the curtain which separates the theory of creation from the theory of art.

The further we extend our conceptions the more comprehensive becomes our view of the systematic order of creation. By the fair hand of science we had our attention turned toward the starry heavens, where by the invention of our genius we have discovered myriads of distant worlds, revolving through the infinitude of space; and it is evident that still beyond the power of astronomers, there now revolves myriads of orbs in their glowing splendor. Yet all these are moving round in their accustomed orbits; nor is it possible for this grand system of worlds to exist without uniformity of action.

Were the elements to be turned from their natural course, no artificial power would be sufficient to impede their progress, or restrain their fury. The tempest rushing from the different quarters of the globe, would mark its course by the devastation of every object that might oppose its progress; and the smiling face of nature would be distorted by the changes produced in the striving conflict. Or should one of the rolling orbs loose its projectile force, its

gravity would instantly cause it to leave its accustomed course and run lawless through the boundless void. Nothing would check its wild career until a sister planet should oppose its way, when the rumbling crash would rend asunder both hill and dale. Rivers would leap from their rock-bound beds. Oceans would be raised from their lowest depths. All spiritual beings would instantly be wafted from their terrestrial bodies; all material things would be buried in chaos, and nought would remain but "the wreck of matter and the crush of worlds."

J. H. C.

For the Monthly Educator.

To Become a Good Citizen.

THAT whosoever wishes may make a practical trial of the intrinsic merits of the following *recipe* for creating and preserving a healthful action in the social system, it is respectfully submitted to the test, and earnestly recommended to all. Its universal adoption, it is believed, would be a sovereign panacea for any derangement in the social organization:

RECIPE.

Unite any quantity of common sense with the same of good humor; mix well; to this add as much liberality as the vase of benevolence will hold; after which take the metre of right and wrong, and measure out an exact portion of honesty, which is to be commingled with the first; to the ingredients already mentioned, let a sufficient quantity of industry, sobriety, charity, kindness, and perseverance be daily added. Do as directed and you will have a compound far more valuable than silver or gold—a compound far more precious than alchymy even contemplated.

DIRECTIONS FOR USING.

Every thought, word, action, and motive is to be thoroughly saturated with this mixture; a quantity is to be daily dispensed to the family and social circle. This continued through a long life can only give it a fair test, whence it is evident there is no such word as "fail," and that all that is embraced in the caption of this article, may hereby be accomplished.

PHARMACY.

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PHARMACY.

For the Monthly Educator.

Grammatical Queries.

Messrs. Editors.—I send you a few questions on the subject of English Grammar, which if admissible, you will please give to your readers:

1. What constitutes an "idiom of language," or an "idiomatic expression;" and how should such an expression be parsed; i. e. according to general or particular rules?

2. Is it correct to teach that the pronoun *it* is always of the neuter gender?

3. Is it correct to teach that *ye* is more properly in the objective case?

4. Has the imperative mode of the verb any first or third person? **NOTE.** I am aware that some grammarians wholly deny person and number to the verb; but call it what you please, I mean the relation existing between a verb and its subject or nominative.

5. Have we any *impersonal* verbs in the English language?

6. Is it proper to consider the active-transitive and the passive as two distinct verbs?

7. Is there any impropriety in considering such phrases as, *on account of, for the sake of, by reason of, by means of, in order to, by way of, previous to, anterior to, prior to, subsequent to, &c.* in the light of prepositions, and parsing them as such?

Some of the above questions I published a few years ago, in the *Teacher's Advocate*; and after being discussed for some time to little purpose, the subject was finally dropped. I now offer them for investigation and discussion in your paper, hoping if there are any who understand the points of inquiry better than I do, that they will impart what they know for the benefit of others and especially myself.

INQUIRER.

Monroe Co. May 26, 1848.

INTEMPERANCE is a destroyer of the life and soul of man—than which no scourge can boast of greater conquests; and like the dreaded *Malstrom* or a gaping earthquake, it yearly swallows thousands in its fearful gorge. [L. R.

Educational Extracts.

Genius.

GENIUS is displayed not in grandeur and magnificence alone. It is seen in the cotton gin, as well as in the *Principia* of Newton; in the *Iliad* of Homer, as well as the lever of Archimides; it was in the song of Miriam; it was in the plans of Washington for the surprise of Cornwallis at Trenton; it was in the daring of Napoleon at the bridge of Lodi. It constructs edifices, fills up vallies, bridges the Atlantic, and hangs the rail-way on the verge of the mountain-cliffs.

It was the genius of benevolence that sent Howard on his tour of philanthropy, taught Wesley to lay down principles whose existence was to be felt through long vistas of coming generations, and urged Mathew the apostle of temperance, to the vast labor he has undertaken of removing a plague spot from the escutcheon of that land whose genius has filled the world with admiration, as her sons have emblazoned her name upon the scroll of honor, with a pen of fire.

Genius was in Cæsar's "*Veni, vidi, vici*;" it was in the words of Nelson at Trafalgar, "England expects every man to do her duty;" in the language of Franklin, "Where liberty dwells, there is my country;" in the last speech of Emmet, "Until Ireland is free, let not my epitaph be written." It was in that appropriate thought which adorned the grave of the dead with a weeping willow, that emblem of perpetual sorrow. Earth, ocean, and the thoughts of eternity are full of genius. [Portland Tribune.

EARLY EDUCATION.—You can not too highly estimate the nature on which you operate. You can not too highly appreciate its future destinies. That little boy may yet occupy the pulpit, or thunder in the capitol. That little girl may wield an influence that shall travel down to the conflagration.

Mind is unsearchable. You know not what hidden energies your pupils may possess. There may lie concealed within them the intellect of a Luther, a Milton, a Franklin, a Washington; and on you devolves the responsibility of its development. Perhaps you are training the fathers of future reformation, the heroes of future discoveries and inventions, the orators whose voices will hereafter shake the nation.

The infant has faculties which an angel can not comprehend, and which eternity alone can unfold. Here is your encouragement. You are engaged in no trifling employment. You

are laying the foundation of imperishable excellence and felicity. Your work, if you succeed, will outlive empires and stars! [Rev. J. Cross.

ENERGY AND MIND.—Energy is everything. How mean a thing is a man with little motive power! All the abilities nature has given him lie useless, like a great and mighty machine, ready at every point for useful action, but not a wheel turns for want of a starting power. A great man is like a great man machine. He has a great power to set in motion the varied and immense projects which he has in his hand; little motives can neither start nor stop him; they may set in full play the powers of an ordinary man, and render him a respectable, nay, even a beautiful piece of mechanism, but never a magnificent one.

Yet there is one point which lifts man supremely above the machine. By the working of his own mind he can improve and exalt himself; by directing his mind to what is great and good, he may become so. If, then, we may become what we wish to be, what high objects should we aim at, and what resolute and energetic efforts should we ever be making to attain them.

ACQUISITION OF KNOWLEDGE.—The acquisition of knowledge is in itself a positive good; the man who has his mind open to the perception of surrounding objects, and is led to inquire into and reflect on their nature and properties, has much greater capabilities of happiness—has much greater chance of understanding and fulfilling the duties of his station, than if brought up in gross ignorance, without ever having exercised his intellectual powers. [Journal of Education.

PENMANSHIP.—The importance of good penmanship no one can dispute. A finely written letter, well punctuated, well folded and directed, is a pretty sure index of the character and education of the writer; and I have often heard it remarked, that by almost a single glance at a letter, an opinion can be formed of the education of the writer, which if farther acquaintance were sought, would be found to be correct. [Institute Omnibus.

A WISE MAN IS A GREAT MONARCH; he hath an empire within himself; reason commands in chief, and possesses the throne and sceptre. All his passions, like obedient subjects, do obey; though the territories seem but narrow and small, yet the command and royalty are great, reaching further than he that wears the moon for his crest or the sun for his helmet.

Our Scrap Book.

Pat and the Alphabet.

THE following rich scene recently occurred in one of the private schools of the east:

"Ah, Pat, Pat!" exclaimed the school mistress, to a very thick headed urchin into whose muddy brain she was attempting to beat the alphabet, "I am afraid you'll never learn anything. Now what's that letter, eh?"

"Sure, I don't know, ma'am," replied Pat.

"I thought you recollected that."

"Why, ma'am?"

"Because it has a dot over the top of it."

"Och, ma'am, I mind it well, but sure I thought it was a *fly-speck*."

"Well, now remember it is I."

"You, ma'am?"

"No, no—not U, but I."

"Not I, but *you*, ma'am—how is that?"

"Not I, but U, *blockhead*!"

"Oh, yes! faith, now I have it, ma'am. Ye mane to say that not I, but *you* are a block-head?"

"Fool!" exclaimed the pedagoguess almost bursting with rage.

"Jist as ye plaze," quietly replied Pat, "fool or blockhead—it's no matter which, so long as ye're free to *own up*."

A YOUNG French traveller who had not learned to manage the English language, went to dine with a gentleman to whom he brought a letter of introduction. The first spoonful of soup burnt his mouth.

"Ma foi!" exclaimed he, "in dis soup is too much summer."

The next day he wished to order a chicken for his dinner, but could not recollect the name. In his perplexity he turned toward the window, and his eye caught sight of a weather-cock on a church.

"Vat you call dat?" said he pointing.

"That is a church tower," answered the master of the hotel.

"Den I wish you de kindness to roast von church tower for my dinner."

"FELLOW-CITIZENS," said a stump-candidate for Congress, recently, somewhere out West; "fellow-citizens, you're well acquainted with my edecation. I never went to school in my life but three times, and that was at night. Two nights the teacher didn't come, and tother night I had no candle."

A Tart Reply.

Birth
ALEXANDER DUMAS, the great French dramatist, is of colored origin. A capital story is told of him in a late number of Blackwood's Magazine:

It seems that a person more remarkable for inquisitiveness than for correct breeding—one of those who, devoid of delicacy and reckless of rebuff, pry into every thing—took the liberty of questioning M. Dumas rather closely concerning his genealogical tree.

"You are a quadroon, M. Dumas?" he began.

"I am, sir," quietly replied Dumas, who has sense enough not to be ashamed of a descent he can not conceal.

"And your father?"

"Was a mulatto."

"And your grandfather?"

"A negro," hastily answered the dramatist, whose patience was waning.

"And may I inquire what your great-grandfather was?"

"An ape, sir," thundered Dumas, with a fierceness that made his impertinent interrogator shrink into the smallest possible compass.

"An ape, sir—my pedigree commences where yours terminates."

kind
MAN TO MAN.—A person by the name of Mann, in his walks, used frequently to meet a gentleman who was known to be disordered in his intellects, but whose conduct had always been inoffensive. It happened that the madman met him on a narrow causeway, and having a large stick in his hand when he came up to Mr. Mann, he made a sudden stop and sternly pronounced, "Who are you, sir?"

The other not at all alarmed and willing to soothe his assailant with a pun, replied: "Why, sir, I am a double man—Mann by name and man by nature."

"Are you so, sir?" says the insane person, "why, I am a man *beside* myself; and we two will fight you two." Upon which he knocked Mr. Mann into the ditch, and deliberately walked off.

education
"I THINK," says the scholar to his school-master. "Well, what do you think?" says the master. "I think," says the scholar. "Well, what do think?" says the master. "I think your wig is on fire," says the boy. "Well, why did you not tell me at once?" exclaimed the master. "Because you have told me that I must always think three times before I speak," was the reply.

to THE commissioners in the excise office were offended at a Quaker, who simply replied *yes* and *no* to their questions. "Do you know for what we sit here?" asked they. "Yea," said Nathan, "some of you for £500, and others for £1000 a year." [London Paper.

to "WHAT do you mean to do with K?" said a friend of Theodore Hook, alluding to a man who had grossly villified him. "Do with him!" replied Hook; why, I mean to let him alone *most severely*!"

Ode to Education.

THE lion o'er his wide domains,

Rules with the terror of his eye;

The eagle of the rock maintains

By force his empire in the sky;

The shark, the tyrant of the flood,

Reigns thro' the deep with quenchless rage;

Parent and young, unweaned from blood,

Are still the same from age to age.

Of all that live, and move, and breathe,

Man only rises o'er his birth;

He looks above, around, beneath,

At once the heir of heaven and earth.

Force, cunning, speed—which nature gave

The various tribes throughout her plan,

Life to enjoy, from death to save—

These are the lowest powers of man.

From strength to strength, he travels on;

He leaves the lingering brute behind;

And when a few short years are gone,

He soars, a disembodied mind;

Beyond the grave his course sublime,

Destined through nobler paths to run,

In his career the end of time

Is but eternity begun.

What guides him in his high pursuit,

Opens, illumines, cheers his way,

Discerns the immortal from the brute

God's image from the mould of age?

'Tis knowledge. Knowledge to the soul

Is power, and liberty, and peace;

And while celestial ages roll,

The joys of knowledge shall increase.

Hail to that glorious plan that spread

The light with universal beams,

And through the human desert led

Truth's living, pure perpetual streams!

Behold a new creation rise,

New spirit breathed into the clod,

Where'er the voice of Wisdom cries

"Man, know thyself, and fear thy God."

THE MONTHLY EDUCATOR.

Rochester, N. Y. June, 1848.

DANIEL B. ROSS, }
PARSONS E. DAY, } EDITORS.

To Correspondents.

The lines "My Brother" will probably appear in our next. Also "What is God?"

If the author of "Not Fiction" will condense the article to about one half its present dimensions, we will publish it with great pleasure.

"Farewell to School" will appear soon.

Publisher's Notices.

CLOSE OF THE YEAR.—Those of our patrons who receive this number of the Educator with this notice *marked*, are informed that their term of subscription expires with the present number. We return them our thanks for the patronage extended to this paper during its infancy, and invite them to renew their subscriptions for another year. As we are unable to determine who wish to be considered subscribers for the next year or volume, we shall erase from our books the names of such as do not renew their subscriptions before the publication of the next number.

TO POSTMASTERS.—All postmasters are earnestly invited to act as agents for this paper. The Educator will be sent gratuitously to any P. M. who will receive and forward money to this office.

The One Fault.

"I think I never was more unpleasantly situated in my life than while engaged in teaching a district school in the town of D—, during the winter of 1841," said a teacher in conversation with us a few days since.

"A large school, probably, and unruly scholars?" said we inquiringly.

"The school was only of a moderate size, and the scholars were easily governed," answered our friend.

"A small, log school-house, then, located in

one of the back districts; the inhabitants illiterate, and not over-stocked with an abundance of this world's goods?" said we.

"On the contrary," he replied, the house was large and commodious, most pleasantly situated, and the inhabitants were among the wealthiest and most intelligent in the town."

"Penurious, notwithstanding—unwilling to give a fair remuneration for your services?" we continued.

"Nor can they be justly charged with penuriousness. The price was equal to my expectations, and was much larger than was received by any other teacher in that vicinity."

"The scholars, then, must have been backward and exceedingly dull!" said we.

"Wrong again," said he, "the children were considered uncommonly forward—classes were formed in the natural sciences, in the higher mathematics, and some of the scholars even studied the classics."

"Ah! it was their disposition? The district were given to fault-finding and jealousies?" we continued; "this certainly must have been unpleasant."

"Not a word of complaint did I hear during the whole term," said he in reply.

"Explain yourself," said we; if you had a comfortable house, good scholars, and wealthy and agreeable patrons, what more could any reasonable person desire?"

"The great malady then," said he, with which the inhabitants of that district seemed afflicted, was a spirit of PROCRASTINATION. I said the school was easily-governed. By this I mean the scholars exhibited no marks of willful disobedience. No one *refused* to study, but many neglected to do so; not a scholar would *dispute* my authority, but nearly all would *forget* it. I said the school-room was commodious; yet we were not more than half supplied with wood, and I found it utterly impossible to have two or three panes of glass replaced, which had been unfortunately broken out. The trustees, however, were ever *willing* to procure fuel, and always *intended* to make the necessary repairs. All acknowledged it indispensable that their

children should be supplied with books, yet not a scholar had a full compliment—"

"Why did you not reason with them on the subject?" interrupted we. "Your patrons only required a little *urging*, to make them do right.

"Never was a duty more faithfully and frequently urged. The deficiency was acknowledged—they would certainly procure the necessary books at the very next opportunity—but in vain! They were ever *intending*, but never *performed*. I frequently invited them to visit the school. All promised—yet the winter passed away, and not a solitary visit did I receive from my patrons. I said I received good wages; yet it was with the utmost difficulty that I received my just dues. It was to have been collected within thirty days; at the expiration of which time, I rode a distance of not less than twenty miles, and received—handsome apologies for my pains. Regularly every thirty days did I renew my visit for an entire year, before the amount was cancelled. That was an excellent district," said my friend in conclusion, but the people had one fault—**NEGLIGENCE**."

APPLICATION.—When the publication of this paper was commenced, it was with the avowed intention of requiring *all* subscriptions to be paid in advance. Yet from various circumstances—mostly through the agency of others—we have permitted the names of some persons to appear on our books, who promised to remit the amount "very soon," "in a few days," or "the first opportunity." **ALL** we doubt not *intended* to fulfill their promises; yet most have deferred the matter from time to time until the year has now closed, and their subscriptions main unpaid: they have one fault—**NEGLIGENCE**.

We respectfully invite those who have paid for and received the *Educator* during the past year, to renew their subscriptions. Do not merely *intend* to do so, but execute your intention. Designate some particular day, and attend to this business *at that time*. We would suggest *Saturday, the 17th inst.* By renewing your subscriptions on or previous to that day, we can determine how large an edition to publish for the next year. How many will do it? **b.**

Moral Education.

We can not resist the conviction that good morals are too much neglected in our common schools and in our system of education generally. Can not this defect be amended? It is no insuperable obstacle that too many of our teachers are incompetent to inculcate the principles of moral rectitude, or even to impress firmly the simple maxims to which morality may be reduced. If our teachers are incapable, let those be engaged who are not so. It would be no reason for omitting arithmetic from our list of subscribers, that there were few pedagogues capable capable of teaching it, but rather the contrary. It would be full time the deficiency were remedied.

We are habitually too careless of the moral character of those to whom is committed the vitally important task of forming the minds and character of the rising generation. Persons are commissioned to teach, if not with a knowledge that their moral character is defective, at least without sufficient investigation on that point. This is radically, fatally wrong. A youth who enters upon the active stage of life at twenty with a clear knowledge of his duties to his Creator and his fellow beings, and with a fixed love of honor, justice, benevolence, and truth for their own sakes and the happiness and self-approval which they necessarily involve, is far better educated—though but imperfectly acquainted with the common branches taught in our schools, and pretending to nothing beyond—than he who is master of all science, yet possessed of and governed by no fixed principle of rectitude in his intercourse with his fellow-men.

The drunkard, the rake, or the swindler may have acquired much knowledge, but he can not be said to be educated; since any education which is worthy of the name, must teach him that happiness is only to be found in obedience to those laws which a wise and beneficent Creator has appointed for the government of human conduct.

Of religion—in its theological aspect—we have thus far said nothing; considering it as precluded, by the variance of views and creeds,

from the proper range of school studies. It must be left to the church, the Sunday school, the family fire-side, and the kindly offices of the evangelical and pious. If we were to say that religion might properly be inculcated in common schools, we should next be called on to solve the great problem, which is the true faith and what the true mode of worship—on which the world has been so long at variance.

That all creeds should be equal in the eye of the law is demanded by the genius of our institutions; and if the Christian faith is respected above any other it is because it is the religion of the majority, and as such the will of the majority commands this deference. Further than this we could hardly advance with strict republicanism. Reverence and gratitude to the Creator are moral duties growing out of the simple knowledge of His existence and our dependence on Him. As such, their instruction forms part of a proper course of moral education, if the being of a First Cause be admitted as a self-evident truth, as we trust it is by nine hundred and ninety-nine out of every thousand rational beings.

But any attempt to implant theological doctrines would be a perversion of our schools from their legitimate objects, as we understand them. To those who maintain that good morals and faith in Divine Providence are not proper subjects of school inculcation, we would observe—in addition to the consideration already presented—that the phenomina of nature which form the basis of much human knowledge, must either be presented to the expanding mind as the work of a benignant and wise Author of all, or the wonderful results of chance.

No mind can properly comprehend the simplest truths developed by Astronomy, Geology, or Chemistry, without acknowledging a First Cause; and we hold that a community of believers in a First Cause have a right and are bound to see that their children are taught the truths of science—so far as they are taught them *at all*—in conformity with those views which they deem just and vitally important. Who will gainsay this?

The propositions which we have attempted to establish are simply these—that good morals should form a part of the most ordinary education, and that such phenomina of science as involve the doctrine of primary causes, should be exhibited in conformity with the great truth that the universe exists not without a Creator. Let this, like all the great truths of theology, be assumed rather than asserted—acknowledged rather than demonstrated, in the process of rudimental education.

But when we arrive at a higher stage of intellectual progress, and the mind is led on to grapple with the profound truths of science, we see not how it would be possible to treat of them intelligibly and satisfactorily without admitting the being and attributes of a First Cause of all material existences.

American Biography.

George Clymer.

GEORGE CLYMER was born in Philadelphia in the year 1739. He first distinguished himself as advocate of the cause of his country by opposing the sale of the tea, which had been sent to Philadelphia under the sanction of the British government; and so effectual were his exertions that not a pound was sold in that city.

Mr. Clymer was elected to the Continental Congress in the year 1776, and affixed his name to the Declaration of Independence as a delegate from Pennsylvania. In 1780, he was associated with Robert Morris in the establishment of a National Bank; he was also elected member of Congress during the same year. In 1782, he removed to Princeton, from which he was also elected to Congress soon after the adoption of the Federal Constitution.

In 1796, he was one of a committee to conclude a treaty with the Cherokee and Creek Indians. He died at Morrisville, Berks County, January 23, 1813, in the 74th year of his age.

SEVERAL important articles are omitted in this number for want of room.

Ontario Co. Teachers' Association.

We find the following report of the proceedings of the Ontario Co. Teacher's Association in the Canandaigua Repository:

The meeting was held at the Methodist chapel in Bristol Centre, on the 13th of May, according to previous notice. Rev. Mr. Stow opened the session by prayer.

The president delivered an address on the benefits of Teachers' Associations, and the objects to be aimed at by this Association.

Mr. O. J. Smith, of Canandaigua, read an essay on Labor, the law of success in the physical and intellectual world.

On motion of Mr. A. R. Simmons, a committee was appointed to report resolutions regarding teaching as a profession. F. J. Lamb, A. R. Simmons, and T. Hinckly were appointed said committee. The meeting took a recess of three-fourths of an hour.

On re-assembling, the association discussed the subject: What course of training—physical, intellectual, and moral—is best suited to the younger classes of pupils in our district schools? Messrs. Adams, Stow, Clark, and Howe, participated in the discussion. Many valuable suggestions were made. The committee presented their report. The following resolution embraced in their report elicited a very spirited discussion: *Resolved*, that it is the duty of the Legislature so to modify the school laws as to secure to teachers the privileges of a profession. The resolution was passed. The other resolutions of the report and one submitted by Mr. Hinckly were postponed.

Mr. S. W. Clark presented the following resolution: *Resolved*, That the appointment of our associate, Mr. D. B. Ross, to the editorship of the MONTHLY EDUCATOR meets the approbation of this association, and entitles that periodical to our increased regard and usefulness. The same passed unanimously.

At the call of the President, Mr. J. D. Adams gave a statement of the late act to encourage Teachers' Institutes. That a certificate signed by a majority of the Town Superintendents that an Institute ought to be held, must be lodged with the County Clerk; that the said Institute must be held ten days at least, and if fifty or more teachers attend the same, on a filing of a second certificate by the Superintendents of the holding of the Institute, and of the attendance of fifty or more teachers, SIXTY DOLLARS may be drawn from the County Treasury, to defray the expenses of the Institute so held.

After some remarks by Mr. S. W. Clark, disapproving of the provisions of said act, he proposed that a committee be appointed to take into consideration and report at the next meeting, the propriety of the teachers of the county holding one or more Institutes next Autumn, at their own expense as heretofore. The president appointed Messrs. S. W. Clark, of East Bloomfield, A. R. Simmons, of Bristol, M. Finley, of Canandaigua, — Hall of Manchester, and Wm. Orton, of Seneca, said committee.

Mr. F. J. Lamb read an essay on Unity of Design as Teachers. Mr. Howe read an essay on the advantage to be derived by the teacher from Mental Philosophy.

The meeting was one of unusual interest. The attendance was good. A resolution of thanks to the people of the village and to the trustees was unanimously passed.

The Association adjourned to meet at the Court House in Canandaigua, Saturday, August 12th.

HENRY HOWE, Pres't.

WM. H. JOHNSON, Sec'y pro. tem.

Agents for the Educator.

ALLEGANY COUNTY.—M. J. Rosinberg, of Almond.

LIVINGSTON COUNTY.—A. B. Miller, of Dansville.

GENESEE COUNTY.—H. P. Ellinwood of Pembroke.

ONTARIO COUNTY.—William D. Gregory, of Hopewell; H. Underhill, of Canandaigua; Joseph S. Penoyer of South Bristol; and William Orton, of Geneva.

ORANGE COUNTY.—W. B. Latham, of Salisbury Mills.

ORLEANS COUNTY.—J. W. Barker, of Kendall.

STEBEN COUNTY.—A. E. Crane, of Hornellsville; and L. F. Dudley, of Prattsburg.

TOMPKINS COUNTY.—E. D. Barker, of Dryden.

WAYNE COUNTY.—E. D. Granger, of Sodus.

YATES COUNTY.—Benjamin F. Cook, of Penn Yan.

TRAVELLING AGENTS.—Rev. David L. Hunn, Chas. A. Waldo, and J. D. Smith, of Rochester; Wm. H. Campbell, of Chili; and H. W. Oliphant, of Sweden.

D. M. HASKIN, of Toronto, C. W., is our agent for the Canadas.

Mr. I. R. TREMBLY, of Dansville, Livingston Co. has made arrangements for supplying all who wish to take the Educator, at his News Room—free of postage.

Advertisements.

District School Speaker.—A collection of Pieces for Public Declamation, in Prose, Poetry, and Dialogue. By Parsons E. Day, Author of District School Grammar. Published and for sale by

FISHER & Co., 6 Exchange St.
Rochester, January, 1848.

District School Grammar.—The Elementary Principles of English Grammar, accompanied by Appropriate Exercises in Parsing, with an Appendix, by PARSONS E. DAY. The Seventh Edition of this popular work, just published and for sale by

E. DARROW,
Cor. Main & St. Paul Sts.

Rochester, January, 1848.

Work on Teacher's Institutes.—Now in Press and will be soon published—containing an account of their Origin, Progress, and Proceedings, by one of the authors, S. R. SWEET. Price 25 cents.

For sale by D. M. Dewey, Arcade Hall, Rochester; Bemis & Shepard, Canandaigua; M. Messer, Penn Yan; and W. H. Smith, Geneva.
Saratoga, December 25, 1847.

Olney's Outline Maps for Schools.—These Maps have recently been published, and their immense sale together with the numerous recommendations received, warrants us in saying they are superior to all others of similar design, and will please all who will examine them. They are seven in number, and constitute a COMPLETE ATLAS, giving the names of the Principal Countries, Towns, Rivers, &c., embellished with numerous Engravings descriptive of the Manners and Customs of the inhabitants, and representing the Animals of the different quarters of the Globe. To be found at the Rochester Bookstores. Teachers, Trustees, and others are requested to call and see them. Price—\$5.50. PRATT, WOODFORD, & CO.
149, Pearl St., N. Y.

New York, April, 1848.

Books.—Physiological, Philosophical, and Phrenological Books for the People, for sale at Dewey's News-Room:

Self-Culture, and Perfection of Character, \$0.50	
Fascination, or the Philosophy of Charming . . .	40
Woman, her Education and Influence . . .	40
Essays on Human Rights, by Herbert . . .	50
Memory and Intellectual Improvement . . .	50
Hereditary Descent—Laws and Facts . . .	50
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Six Lectures on the Lungs, by Fitch . . .	50
Physiology, Animal and Mental . . .	50
Rose on Consumption . . .	25
The Teeth—their Diseases, Structure, &c. . .	12
The Eye—its Anatomy, &c., with Plates . . .	25
Water-Cure Manual . . .	50
Dr Rogers on Children—every family sho'd have it	37
Manual for the Chess-Player . . .	50

D. M. DEWEY, Arcade.

Rochester, January, 1848.

THE PRUSSIAN CALCULATOR.—By which all Business Calculations are performed by one Rule, with an Appendix. By I. A. Clark. The fifth edition of this work, enlarged and improved, for sale at the Monthly Educator Office. Price 50 cents.
Rochester, May, 1848.

BILLINGTON'S REVIEW.—A Review of A. J. Davis's Revelations, in Three Lectures. Addressed to Young Men. By L. W. BILLINGTON, Pastor of the First Presbyterian Church, Wheatland N. Y. Just published and for sale at the EDUCATOR OFFICE. Price—31 cents.
Rochester, May, 1848.

THE MENTAL CALCULATOR.—The Principles of Analysis applied to the more extended and difficult Calculations of WRITTEN ARITHMETIC; on the Basis of Colburn's First Lessons; Cancellation by this means being made available to the greatest possible extent. BY DANIEL B. ROSS, N. G., Ex-County Superintendent of Common Schools for Ontario Co.

The above work has just been issued from the press. It can be sent by mail to any part of the United States.

For a twenty-five cent piece enclosed in a letter post-paid to "J. S. Scorr, Esq. Canadice, Ontario Co., N. Y.," a copy of the Mental Calculator will be sent to any place desired. For One Dollar, five copies will be sent to one address. Postage—5 cents to any part of the Union.

N. B. J. S. S. is also authorized to receive subscriptions for the Monthly Educator.
Canadice, Ontario Co., May, 1848.

THE LADIES' DIADEM.—This work is designed to furnish the reading community with a Periodical Literature, which shall combine all the taste and elegance of a popular Magazine with the pure and lively tone of Christian sentiment. The reader will be regarded as possessing intellect as well as affectionate feelings. Pleasing Narratives, Historical Incidents, Female Biography, Interesting Anecdotes, Moral Essays, and Genuine Poetry will fill its pages with both useful and interesting matter, suitable for the family circle and adapted to the elevation of the character of its patrons.

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The Price of the Ladies' Diadem is \$1.00 per volume, \$2, per annum; three copies one year for \$5.00. Single copies 18 3-4 cents per No.

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